

Ibnul-Qayyim's & Al-Albaanee's Ruling On Circumcision

Abu Abdillaah Muhammad Al-Jibaaly
The Beard & Other Traits Of The Fitrah (2nd Ed.) p64-65

Being one of the traits of *fitrah* (pure nature upon which Allaah creates the human being), circumcision is obligatory for all Muslim males. The following reasons, which we summarize from Ibnul-Qayyim¹ provide strong support for this ruling:

1. Allaah commanded the Prophet Muhammad (sallallaahu alayhi wa sallam) to follow the pure creed of Ibraaheem (alayhis-salaam),² and circumcision is a part of it.
2. Allaah's Messenger (sallallaahu alayhi wa sallam) commanded Kulayb al-Juhanee to get circumcised when he embraced Islaam.³
3. Circumcision is one of the clear and apparent practices that distinguish between Muslims and kaafirs
4. Circumcision causes pain and may result in complications and serious repercussions (if it is improfessionally done). This would not be allowed for the sake of a non-compulsory act.
5. Islaam prohibits exposing one's 'awrah, or looking at someone else's 'awrah or touching it without necessity. Circumcision involves committing these three prohibitions (exposing the 'awrah, looking at it, and touching it). This would not be possible unless circumcision is obligatory.
6. Islaam prohibits cutting any part of a human body unless Allaah commands and ordains it. Circumcision must be obligatory to make it possible for the person performing it to cut the foreskin.
7. An uncircumcised person is liable to impurity and uncleanness because of the remains of urine underneath his foreskin. This could nullify his prayer and other acts of worship.

Al-Albaanee (rahimahullaah) said:

"According to us, the correct view is that circumcision is obligatory. This is the opinion of the majority of 'ulamaa', such a Maalik, ash-Shaafi'ee, and Ahmad. Ibnul-Qayyim took this position as well and presented fifteen different reasons to support it. Even though those reasons cannot individually prove this position, there is no doubt that they can collectively do so."⁴

¹ in Tuhfatul-Mawdood pp.100-110

² as in an-Nahl (16:123)

³ Recorded by Aboo Daawood and Ahmad. Verified to be hasan by Al-Albaanee (Saheeh ul-Jaami' no. 1251 and Irwaa' ul-Ghaleel no.79)

⁴ Tamaam ul-Minnah p69